Hamilton G-5 (no date) 1943 MM2 Hadramaut + MM2

693 tribal customs. He at once took out of his house everything this guest had
671 touched—carpets, matting, blankets, cooking-pots and the like—and burnt
577 or destroyed it all. His action in so doing was so deeply felt by the guest's
626 own family that they shot him within the week. Had any Chief chosen a similar way of showing his disapproval it is doubtful if the guest's family would have looked upon the matter with such concern and would probably have accused the Chief of insulting them.

565 This completes the upper classes in the community, the Chiefs and
631 tribesmen and the holy men of various types. The picture, then, is of a community ruled over by three types of Chief, split into smaller tribes each ruled by its headman, and again split into villages under a village headman. Among them move the Seyyids, descendants of the Prophet Muhammad, and the descendants of saints, the servants of Prophets' tombs and of the abodes of Jinns, each electing their own headman within their own families and all, in a varying degree, landowners or tithe-owners.

565 We now come to the landless classes. These have been in the past
463 incorrectly grouped under one heading as Raya, or peasants. We will
465 therefore take the true Raya class first. It is small and is composed of
● 421 those men who farm land not as tenants but as paid farm-hands. The
792 Scottish "grieve" is an example. They have no land or houses of their own, the produce of the land belongs entirely to the landowners, who give the Raya pay for their labour in cash and kind. The landowner is often a distant saint or Prophet. Thus, for example, a saint may, by ancient custom, receive a tenth of the crop on a tribesman's land, but from his own land he receives all, and the Chief of the Holy Sheikhs will remit a certain amount in return for the peasant's labour. This distinction has frequently led to misunderstandings when political officers have investigated accusations of robbery against Chiefs. It frequently occurs that one farmer is paying the tenth allowed by the holy law to a Chief, while the other next door is paying, say, 70 per cent. On the surface it seems very unequal treatment, but it will usually be found that the first farmer is farming his own land and paying taxes, while the other is of the Raya class, farming the Chief's own land and receiving pay.

421 Where districts have retrogressed through loss of control on the part of
565 the Chief, the greatest care is needed when one is setting up control again to see that the tribesmen are confirmed in their lands and that the Raya do not suddenly pretend that they are tribesmen, in an endeavour to secure land which is not theirs, and that Raya do not change service against their will during the settlement of land disputes. Although a small class they are an important one, and few officials have given sufficient study to their social position.

565 Their origin is a puzzle. They are of the same race as the tribesmen
144 and can bear arms. They are probably descended from remnants of tribal sections who have lost their land in war or who have been compelled to sell it.

565 Very similar to these Raya are the agriculturists of the Dha'if class.
463 The Dha'if is a large class and differs from the Raya in that they are not entirely landless peasants, but are also landless shopkeepers and artisans. Those who work as peasants are distinguished from the Raya in that they

6: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

in those tribes where the rule of public opinion under a figurehead, who nevertheless can influence that opinion, approaches so much to a child's picture of our own. That problem I leave to the administrators.

Confederations under hereditary Chiefs in the Protectorate are in all cases in process of disintegration. It is, as one might expect, most marked on the borders of the confederations. As an instance, the tribes of Dathina belong properly to the 'Aulaqi Confederation. So do the Thula' tribes. We find, however, that to-day the 'Aulaqi Sultan of Nisab, who should be the head of the Upper Confederation of tribes, is reluctant to claim his headship over Dathina, and because of his reluctance the Thula' tribes, led by the Shamsi, have defied the authority of the Sultan and have closed the important road through their country to try and force the Sultan to assert himself. Land ownership in Dathina is almost more complicated than in most places in the Protectorate.

As a general rule a man may sell his land within the tribe. To sell land outside the tribe, the general consent of the whole tribe is necessary. It is particularly on tribal borders that one finds the land in the possession of Raya, non-tribesman class, peasant farmers, who work the land for wages. Where these farm land for a saint their position is fairly protected, but where their land lies on a disputed boundary and is the property of one of the disputants, their position is uncomfortable in the extreme. They are frequently pressed both by bribes and threats to affirm and change their landlord, and their position is the cause of endless argument and feud. As an instance, the land in Wadi Tuwana belongs to the Seyyids of Jebel Dhubiyat, who pay certain taxes for the overlordship of the Jebel to the Amir of Dhala'. The Seyyids have also a treaty with the Qateibi tribe to protect their lands in Tuwana, and the Qateibis dispute the right of the Amir to take any taxes at all from the Seyyids, who, they declare, should be tax free because of their holiness. If the Amir sends troops or envoys to Tuwana the Qateibis at once move there also, and a strained situation results. It results on the only motor-track between Aden and Dhala', which is used by the Amir and not by the Qateibis, who also thrive on strained situations, while the Amir does not. As a consequence, the Raya of Tuwana are practically independent and all tribal boundaries in the area are permanently in dispute. This situation is fairly typical of all inter-tribal boundaries in the territory, while in some parts these may be complicated by water problems as well. In the absence of courts which can uphold their judgments, I can see only a continued disintegration of the confederations from their borders towards their centres.

I do not favour the flashlight anthropological view whereby a people is shown at one moment of time and no trouble is taken to find out how they have reached their present stage of civilization or whether they are on the up or down grade. It is clear that these confederations are on the down grade and have been so for many centuries, ever since the kingdoms broke up, which in itself was doubtless a slow process. A main contributory cause of their disintegration is the blood fued, and there is little doubt that the grave social condition which has been reached in much of the territory comes from the uncheckable expansion of these feuds due to

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

the sights of Aden is the tunnel, about 350 yards in length, which runs under the Mansūri hills and connects the town with the isthmus. *Tawāhi*, the port, lies immediately to the east of Steamer Point, and is practically a new and prosperous-looking town consisting largely of fair-sized stone houses, nearly all of which are double or treble storied. Here are good hotels, a police station, a court-house, a local post and telegraph office, military establishments of various kinds, a hospital, the offices of the great steamship companies, and the offices of the port authorities, and here also are situated the great coal wharves and the landing and other piers. On a conical hill about a quarter of a mile from the post office stands the station flagstaff, and near this the road crosses the spur on which the barracks are situated. After traversing a plain of about 500 yards in extent in a south-westerly direction, the road terminates on Ras Tarshein, the most westerly point of the peninsula, on which are built the Residency and the quarters of the officers of the Royal Artillery.

Aden has two hospitals and three dispensaries for the civilian part of the population. Separate military hospitals are maintained for the garrison. Until recently land in the Settlement was not sold: sites for building and gardens were granted in perpetuity, and sites for stacking coal and salt, for beaching boats, for ships, workshops, &c., were given on leases for a term of 99 years on payment of quit rent. Since 1911, land for building, agricultural, or other purposes is ordinarily to be granted on lease, but may be disposed of otherwise at the discretion of the Resident. Land on the foreshore of the harbour can be granted only with the sanction of the Government and on such terms as it may prescribe in each case.

The roads in and around Aden are not good in general; they are narrow with steep gradients, and though there is plenty of rock in Aden, good stone for metalling purposes is difficult to obtain and there is but little soil for binding purposes. They are, therefore, very gritty and easily crumble. Aden has no railways, but it is unrivalled for its telegraphic facilities with all parts: there are direct cables with Bombay, Zanzibar, Perim, and Suez, and indirectly therefore with all parts of the world. The telegraph station is on Ras Boradli.

2. **Sheikh 'Othmān** is a thriving and populous town, situated six miles north by west of Aden and two miles beyond the Aden troop lines at Khōr Maksar; it is reached by a broad carriage-road. The town contains several large caravanserais, some European houses, and some bungalows and gardens. There are about 15 wells of brackish water and of unlimited supply, some of which